

POETRY.

From the Union Herald.
THE FEMALE OUTCAST.
Ye see you outcast, abject poor—
Her features wan with fell despair;
She roams, despised, from door to door.
Who was it, who, that brought her there?
Ye mark her sorrow—see her care—
And hear her sighs of bitter woe—
Her sunken eye—dishvel'd hair—
Who was it, who, that made her so?
Once was she innocent—once was pure—
Once all around admird and lov'd;
Once in her father's cot secure
She dwelt, and her affection prov'd.
Then was she artless, tender, mild,
Then was she lovely, bashful, coy;
Then was the doating parents' child
"A mother's hope—a father's joy."
Then was she beautiful, and so esteem'd:
Then was she courted, lov'd by all;
Nor ever of misfortune dream'd,
Nor thought how low was doom'd her fall.
But one, who now will pass her by,
And mock her abject want and grief—
Who heeds nor prayer, entreaty, sigh,
And turns aside from all relief;
The villain, scoundrel, demon, knave:
Seduc'd her from her parent's care,
Then left her to her vice a slave—
The present picture of despair.

AGRICULTURAL.

BRIEF HINTS

FOR SPRING WORK.
Apply manure to corn and potato crops
—and not to grain crops.
Let manure be buried as soon as possible
after spreading.
When tilled or fermented manure is
applied, let it be as thoroughly mixed
with the soil as possible.
Wheat thrown out of the ground by the
frost should be pressed in again by passing
a roller over it.
Ploughing heavy soils when wet does
more injury than if the team were stand-
ing idle.
In ploughing greenward deeply, the
furrows must always be at least one half
wider than deep, else the sod will not turn
well.
New meadows should now be rolled.
All grain fields seeded to grass should
be rolled.
Preserve leached and unleached ashes
which have accumulated during the winter,
to be applied to corn in the hill.
To prevent corn being touched by the
crows, stir the seed with a sufficient quan-
tity of heated tar, and then roll it in plas-
ter, lime or ashes.
After each hill of corn is dropped, put
in a small handful of a mixture of plas-
ter and leached ashes.
Plaster is always most efficacious on
light and thin soil—on meadow and clover
ground the earlier it is sown the better.
Plaster, when applied to cultivate
ground, is best when worked into the
soil.
Every farmer should attempt the field
culture of root crops—he may raise as
much cattle food from one acre, as from
five acres of meadow.
Farmers who have heavy, rich soil,
will succeed best with mangel wurtzel—
those who have heavy soil, with ruta ba-
ga. They should try both.
Sow garden crops with drills where it
is practicable, in order that the weeds may
be cleared with a hoe.
Different varieties of squashes and mel-
ons should be planted at the greatest pos-
sible distance in order to prevent inter-
mixing and crossing.
Loosen the soil with a spade round the
roots of fruit trees which grow in grass
land. Take every opportunity of setting
an ornamental shrub or tree round your
house or door-yard—now is the time—if
you have any taste you will never regret
it.—*Genesee Farmer.*

KEEP ACCOUNTS.—The farmer ought
not only to keep accounts with himself, so
as to be able to review at the end of every
year, his receipts and expenditures—to
tell whence his cash comes and whither it
goes; but with his several fields, his crops,
his sheep, cattle, horses, swine, poultry.—
He should at least do this with great par-
ticularity till he shall be master of the sub-
ject, and can trust his judgment with some
confidence. For want of accurate ac-
counts, farmers are often deceived, false
unprofitable crops or animals, or pursue
unprofitable methods of cultivation or
feeding. Sometimes, too, they abandon a
pursuit really advantageous to them, under
the false notion that they can do better
some other way.

We have published several specimens
of such accounts. A little practice will
make the business easy; and it will give
you not only the satisfaction of knowing
the pecuniary results of this and that crop
or method, but will awaken new interest
in the whole process by which land is pre-
pared and a crop matured. It will en-
able you to determine the value of the hints
you get from reading, and whether it is
really more profitable to cultivate five
acres thoroughly and skillfully than ten at
haphazard. And now, while preparing
your fields and sowing your seed, is a
good time to begin.—*Vt. Farmer.*

PHILADELPHIA.—The fourth annual
meeting of the Southwark temperance so-
ciety was recently held. The report says
that during the past year the inadequacy
of the old pledge having become manifest
to a majority of the members, the society
was reorganized under an explicit pledge
of total abstinence from all intoxicating
drinks.

The King of Russia continues insane. It is di-
ficult to prevent him from committing violence
on the persons of those who are with him.

From the Edinburgh Journal of January 30.
AMERICAN SLAVERY.—Mr
GEORGE THOMPSON.

On Thursday evening, a public meet-
ing of the Edinburgh Emancipation So-
ciety, and its friends, was held in the Rev.
Dr Peddie's chapel, Bristol street, when
Mr Thompson gave an account of his
Anti-Slavery Mission to the United States
of America. The admission to the meet-
ing was by tickets, sixpence each—each
ticket admitting two persons, and as there
were upwards of a thousand of these sold,
there must have been more than two thou-
sand persons present. We know, also,
that a great many persons were disap-
pointed in procuring tickets, so speedily
were they all disposed of. About seven
o'clock, Mr Thompson made his appear-
ance in the pulpit, and was received with
several distinct rounds of the most enthu-
siastic applause. John Wigham, Jun.
Esq. was called to the chair, and in open-
ing the meeting said, that from the mani-
festations which he just witnessed, he was
sure they were animated by one common
feeling of delight and satisfaction to find
that their able and distinguished friend
Mr Thompson had performed the object
of his mission so energetically and suc-
cessfully, and that he had returned to
them in safety, under the extraordinary
circumstances in which he had been placed.
(Great cheering.)

Mr Thompson then rose and was re-
ceived with a fresh burst of applause.—
He should not, he said, attempt to describe
the feelings of satisfaction with which he
gazed upon the large and intelligent audi-
ence which he beheld assembled once
more within these well known walls, for
the purpose of listening to him who had
now the honor to appear before them,
and to hear from his lips the progress of
those principles which they had there to-
gether enunciated and espoused, and the
triumph of which they had there together
celebrated. He dared not trust himself
even to attempt an expression of the joy
and gratitude which filled his bosom when
he beheld them still feeling a deep inter-
est in the cause of freedom, and found that
not only had they not deserted that cause,
but that they were rallying in even great-
er numbers around the standard which,
they, in by-gone days, had planted and
promised to sustain, while there was a
fetter on the heel of a single human being
on the face of the globe. (Cheers.) He
begged to assure the meeting that his
own attachment to the cause which he had
the honor to advocate remained undim-
inished—and not only so, but that it had
never even wavered or been weakened;—
that it still continued as strong as ever,
and that what he had witnessed in a far-
off land, had but the more deeply con-
vinced him of the potency and omnipotence
of those principles by the advocacy and
enforcement of which we had succeeded in
slaying the monster on our own borders;
that it had only more deeply con-
vinced him that nothing was wanting but
the unceasing, the persevering publica-
tion of those principles, to put an end to
slavery wherever it curses the soil and
degrades humanity on the face of the
earth. (Immense applause.) He had
that night to draw their attention to the
subject of slavery in the United States of
America—to the incongruous institution
of domestic slavery in a land of freedom.
He wished it to be understood that they
were not met there that night, guided and
influenced by a mere desire to know
what was going on in the United States,
as a matter of mere history of contempora-
neous events; but that they were to feel
a deep interest upon many grounds, in
the great question of human rights which
was now agitating that wide spread terri-
tory. (Cheers.) The history of the Anti-
Slavery question in America was deeply
interesting, as developing the best, the
holiest, and the mightiest means of carry-
ing forward a moral revolution; by the
simple enumeration of the principles, the
supremacy of which was sought to be ob-
tained, without resorting to physical viol-
ence; by the simple action of man upon
man; by opinion operating upon opinion;
by merely enlisting the pulpit, the press,
and the platform, in the work of that re-
formation. (Cheers.) The history of the
American slavery question was as inter-
esting as it was plain, as displaying the
mighty influence of truth when outspoken
and fearlessly enunciated without regard
to human wisdom or expediency; these
having been the means by which a mighty
change had been effected in America
in reference to this question—a change so
mighty that, he might venture without
hesitation to say, no change so great,
without the interference of miraculous
power had ever been effected in any era
of the world. (Great cheering.) He re-
peated that it had been effected not by hu-
man wisdom, nor rank, or wealth, nor po-
litics, nor learning, nor expediency, but
by the mighty lever which is fated to over-
turn the world, and place it as it should
stand, with its apex upwards—it was by
"the foolishness of preaching." (Great
applause.) That was the mighty agency
which he employed in America. The
history of the Anti-Slavery question was
also highly interesting, as bringing us ac-
quainted with some of the noblest speci-
mens of human nature—with some of the
boldest and purest Reformers that ever
lived. He spoke unhesitatingly when he
said so; and he should demonstrate the
truth of this assertion ere he left the sub-
ject. He begged to state, that he was not
there that night to make the gulf of feeling
and sentiment between Great Britain and
America wider than it is—he was not
there to publish an act of divorce between
them—but to unite them in one common
object, one common sympathy, one com-
mon principle, and one common plan, to
put an end to slavery wherever it exists.

He wanted to bring the friends of the slave
in this country, in contact with the noble
and sublime spirits who were waiting to
embrace them over the blue waters of the
Atlantic, and to join them in one indissol-
uble compact never to relax their moral
energy, until they shall have seized the
pillars of the blood stained fabric which
despotism has reared, and like another
Samson, brought it to the ground. (Trem-
endous cheers.) Oh! it was something
—and it was his rich reward—to become
acquainted with men in a distant country,
having one common language and one
common ancestry, working with us in the
same common cause; it was something
to know that the blue waters did not di-
vide us; that we are one in principle;—
one in faith; one in effort; that we have
the same common object in this world, and
the same anticipation hereafter; it was
something, he said, to know that we were
engaged with these wise, holy, and un-
compromising men in America, in accel-
erating the cause of Universal Emanci-
pation. (Great applause.) It was not
alone the cause of Anti-Slavery in which
he was embarked; it was the cause of
Anti-Ignorance—the cause of anti-every-
thing which degrades, crushes, withers,
and destroys the spirits of mankind.—
Again, once more; the question was in-
teresting, because in its development it
made us acquainted with the men and
women engaged in it; their principles
and their conduct; and thus called upon
us first to admire them, next to commend
them, next to imitate them, and adopt the
principles by which on the other side of
the Atlantic they advance the great work.
The Anti-Slavery question in this coun-
try was very different from that in Amer-
ica; the struggle was never so sublime
here as he had witnessed in America—
our sacrifices were never so great; our
temptations to swerve were never so
strong; our interests when at the closest
were never so close, as in the United
States. It was never necessary that we
should suffer in our reputation; that we
should lose our friends; the value of our
property deteriorated; or that we should
be deprived of the substance and amount
of our profitable trade. But hard as this
was, those now engaged in carrying on
this cause in America—men and women
without exception—were subjected to it,
and sustained by high religious principle,
they firmly bore up against all these accu-
mulated evils; and nothing lower, and
nothing less, than that mighty principle
could sustain them in a cause, by espous-
ing which they had every thing to lose,
and nothing but infamy to gain. (Cheers.)
He stood there not to defame America.—
"Twas true they persecuted him, but that
was a small matter; 'twas true they hunt-
ed him like a partridge on the mountains;
that he had to lecture with the assassin's
knife glancing before his eyes; and his
wife and little ones in danger of falling by
the ruthless hands of murderers. All this
was true, and much more, but he came
not there to tell of aught that he had suf-
fered or done, except in so far as it illus-
trated the progress of the mighty reforma-
tion to which he had alluded. (Cheers.)
He dared not speak slightly of Amer-
ica. 'Twas true he hated her sins—but
'twas not less true he loved her sons. His
object was not to overthrow the institu-
tions of America, and bring her constitu-
tion into disrepute. Slavery might sink,
and that constitution still live; slavery
might fall, and that constitution stand;—
slavery might die and be buried in a grave
of infamy, covered with the execrations
of mankind, and witness no resurrection;—
yet the constitution of America might
stand out in unsullied, and more than
pristine beauty, because of the blessing of
the world. (Great cheers.) He should like
to have an opportunity to speak of Amer-
ica in other respects; to speak of her as
being exalted in arms, and as rich in wealth;
to speak of her extended commerce—of
her agriculture—of her unparalleled
means of education—with the volume of
Revelation in the hands of all her families
but those of her degraded bondsmen;—
with the ordinances of religion in abun-
dant; of her 50,000 ministers, and of her
Missionary exertions; on all these he
could dwell with pleasure, after he dis-
cussed the question of slavery. But the
damning plague spot of America, Chris-
tian America, Republican America—
America, the land of bibles, and tracts,
and missionary societies; America, who
boasted herself on being the freest coun-
try on the face of the globe, America had
her slave ships—types of Pandemonium—
gliding on the surface of the ocean, and
put forth her presumptuous hand and trad-
ed in the lives and the souls of men!—
(Cheers.) Would it be believed that the
slaves formed a sixth part of the Ameri-
can population; every sixth man and
woman were slaves—their bodies, their
souls, their skill, their energy, their pos-
terity, their every thing was under the
dominion of slavery.

It was not true that the slave-trade was
abolished in America; slave auctions were
still to be seen—men and women were
still to be seen sold like so many cattle.—
It was to abolish that system he went to
America. He did not deny that the
weavers of Paisley, that the peasantry of
Ireland, and many others of our country-
men were bordering on starvation. He
could not deny this; but these individuals,
poor and miserable as they were, were
still free; to them the wheel of fortune
was still revolving; the starving of to-day
were not the starving of to-morrow; hope
beamed on all; they may die, but they
bequeath liberty to their children, and
they, guided by the way-marks which
their parents had missed—became the
favorites of fortune, and rose to honor,
competence and prosperity. He did not seek
to exempt the slaves from poverty; he
wanted only to give them freedom. (Great
cheering.) But this was not his only
mission to America; he went also to at-
tack a sin not surpassed by slavery—the
inherent prejudice against color. So deep

was this prejudice, that the colored peo-
ple were denied a pew in the church, a
place in the steamboat or coach; his body
is even denied a corner in the usual place
of repose for the dead; and they would
deny his soul a place in heaven if they
could. The first thing to be done in
America, is to plead for the slave as for a
man; to establish his title to humanity;—
and make him stand before their eyes as a
human being. There was one test
which he always applied to a man about
whose title to the full honors of human
nature there was some dispute. He asked
not of his climate, his color, or his sta-
ture, of the texture of his hair, or the con-
formation of his limb; he asked not if he
issued from the majestic portals of a pal-
ace or from the humble door of a misera-
ble wigwam—he asked but one question,
—"Could he love his God?" And if he
answered that in the affirmative, then he
recognised his humanity, claimed him as a
brother, and elevated him to the position
which he himself occupied. (Tremendous
cheering.) Well, how did he go to
America? He went without name and
without influence, and without wealth.—
Well, did he flatter them? No. He
could not call them the freest people, for
he did not believe it; he did not call them
the wisest people, for he had left Edin-
burgh, and he could not say so. (Laugh-
ter and cheers.) After describing the re-
ception he had received, Mr Thompson
proceeded to say, he had been panned up-
on, sneered at, and pried. Even in Ed-
inburgh, he understood, he had been called
an amiable enthusiast—a title which he
begged to disclaim. An enthusiast was
one who sought to obtain an end
without using the means; and therefore
the term applied more to the person that
used it than to him. He (Mr Thompson)
went leaning upon the arm of the Almighty,
and trusting in the enunciation of
truth, believing that God is ever with the
truth, and that truth is God. He was not
an enthusiast, therefore, who by the enun-
ciation of truth seeks to overcome pre-
judice, and interest, and superstition, but
he is an enthusiast who seeks those ends
without using the means. (Cheers.)—
Mr T. went on to show the degraded state
of the American slaves, and that even
Church dignitaries and ministers
were slaveholders. One of the Professors,
he said, put to some slaves the revolting
question, not of *who* are you? but *whose*
are you? One answered, I belong to
Mr —, and another said I am Mr such
a one's, and another said I am the Congrega-
tion's. This was explained by stating
that certain pious persons bequeathed
their slaves to the church by way of en-
dowment, to keep up the preaching of the
Gospel! And it was well known that no
slaves were so wretched as those that be-
long to the Congregation, which arose
from their being hired out like hacks for
short periods of three or six months to per-
sons, who, having no interest in their fu-
ture welfare, only strived how they could
make most out of them for the time. He
affirmed also that the slaves were denied
the blessings of religion, and that in the
State of Louisiana the second "offence"
of teaching a slave to read the Bible, was
punished with death. To show that the
slave trade still existed, he stated that in
the District of Columbia, the license for
dealing in slaves was 400 dollars, and that
the revenue derivable from this source
was applied to the formation of canals and
the education of the white youth of Amer-
ica. In this same district, a poor man
was taken up on suspicion of being a
slave; he was advertised as such, but no
one came forward to claim him. In these
circumstances what did his oppressors do?
Did they give him compensation for false
imprisonment? No, he was put up to
public auction, and sold to be a slave for
life to pay his jail fees! After some fur-
ther illustrations of American slavery, Mr
Thompson turned from what he called
the dark side of the picture, and showed
the rapid progress which the principle
of slave abolition was making in the num-
ber of societies embarked in the cause,
and the extensive funds raised in col-
lections for promoting it, into which particu-
lars we have neither time nor space to en-
ter.

At the conclusion of the lecture, the
Rev. Dr Ritchie stated that the committee,
instead of calling upon the meeting to
adopt any formal resolutions on that oc-
casion respecting the character and con-
duct of Mr Thompson, considered it bet-
ter to draw up the resolutions leisurely,
and bring them forward at the next meet-
ing.

The meeting then separated about half
past nine o'clock.

MODESTY.

"Full many a gem of purest ray serene,
The dark unathletic caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

It is so in nature. In my boyhood, I
observed in a remote and obscure part
of my father's farm, a flower which I called
a lily—it was not the common meadow
lily usually cultivated in gardens; it was
not as tall as that; but in my estimation it
was much more beautiful. When I read
in the Scriptures of the roses of Sharon
and the lily of the valley, it reminded me
of my favorite flower, and I was disposed
to denominate it the lily of the valley.—
Since that time I have seen many flowers
in botanic gardens and in the houses of
the rich in splendid cities, which were
cultivated with great care, and were much
extolled on account of their beauty and
fragrance, but among all the number, I
have never seen my unpretending lily of
the valley. There, I suppose, if it live at
all, where my eye was first delighted with
its beauty, and where the foot of the bot-
anist has never trodden, there it makes its
annual appearance and wastes its sweet-
ness on the desert air. It is so in society.
The bold, the officious and pretending

and even the vain, are put forward, and
their fame is proclaimed aloud while the
humble and the truly deserving are over-
looked by the rich, and left with all their
excellencies to spend their days in obscu-
rity, and to occupy the more lowly condi-
tions of society. Not unfrequently is the
female who possesses the best and most
amiable qualities of the mind and heart
neglected, while she of mere beauty in
face and form is chosen. Zantippe is
united in bands of wedlock to one of the
greatest philosophers and best of men;—
but Hannah More spends a long and use-
ful life in single blessedness.

It is so in religion. A noisy, clamor-
ous, bigoted, persecuting professor of re-
ligion, is often more applauded among
men, than he who far better imitates in
temper and conduct, the meek and lowly
Jesus; and the public preacher who is
frivolous, foppish, pedantic and conceited,
frequently obtains more publicity and ce-
lebrity in the world, than the really learn-
ed, devout, unostentatious and humble
preachers of the gospel of peace and holiness.

DISTRICTS IN PURGATORY.

In a lecture against Popery, delivered
in this city, not long since by Dr Brown-
lee, we heard the following fact related.

A woman with two little children call-
ed on a lady in Broadway, to ask alms.—
The woman was dressed in black, and
said that she was left a widow, with the
children she had with her in distressed
circumstances, and she urged her request
for alms with considerable earnestness.—
The lady informed her that she could give
her no money, but offered her food and ar-
ticles of clothing, if she might need them.
But these would not do, the widow wanted
money, and she insisted so earnestly, on
the gift of money, that the lady asked her
into the house, and entered into conversa-
tion with her, when she drew from the
widow the following story.

"My husband," said she, "died a few
weeks ago, and since that time I've had
no peace. Priest — called on me
soon after, and reproved me for not paying
over to him the sum of money necessary
for his release from that place of torment.
I asked him how much that would be?
'O,' said he, 'we have different prices for
different souls. For saying mass for
others fifty, and for others less. The
least sum I can expect for praying the
soul of your departed husband out of that
place of torment is twenty-four dollars.—
And now he gives me no peace because
you know I've not the money, and what
can I do for the soul of my poor husband?'"

The lady took a Bible and handing it
to the afflicted widow, said to her, "Here,
take this Bible, and go to the priest you
speak of, and request him to fold down a
leaf on that place in this holy book which
teaches the doctrine of purgatory, and then
you bring the Bible back to me, and I will
give you the whole amount you want to
pay for praying your husband out of that
place of torment."

The poor Romanist was delighted with
this proposal. She took the Bible and
made off in great haste to the priest. But
she was not gone a great while; she soon
returned more sorrowful than before. She
told the lady, in great distress, that she car-
ried the Bible to the Priest, and informed
him how he could put her in the way of
obtaining the whole amount necessary to
procure the release of her husband's soul
from the torments of purgatory. But
alas! instead of turning down a leaf in
her Bible upon the place where it teaches
the doctrine of purgatory, he flew into a
violent rage, and ordered her from his
presence, saying—"See that the twenty-
four dollars are forth coming, or I'll put
you under penance for having in your
presence that heretical book—and your
husband shall never be released from pur-
gatory till the money is paid down, and
mind you! no other priest but myself can
pray him out, for his is *in my district*."—
Zion's Watchman.

From the New-York Evangelist.

READ THE BIBLE THROUGH.

Reader—Take up your Bible, if you
have one—and if you have none, get one
—and open the left hand cover and begin
to read at the beginning of the book thus:
"In the beginning God created the
heavens and the earth."

Then open the right hand cover and
begin to read at the end of the book, thus:
"The grace of our Lord Jesus Christ
be with you all. Amen."

Then, remember that by the Bible's
principles God will judge your soul, say
how often you will read the Bible through
during each coming year of your life.

Don't startle. I have a list of the names
of more than twenty persons, each one of
whom has, in the course of the past six
months, promised to read the Bible thro'.
Most of them have undertaken to read it
through once a year, some twice, others
thrice, and one four times.

Say, reader, will you read the Bible
through? On our little fraternity's re-
cords I desire to write your name.

READ THE BIBLE THROUGH. *ET*
New-York, March 6, 1836.

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